Magazine of Majlis Ansarullah UK

ANSARUDDIN

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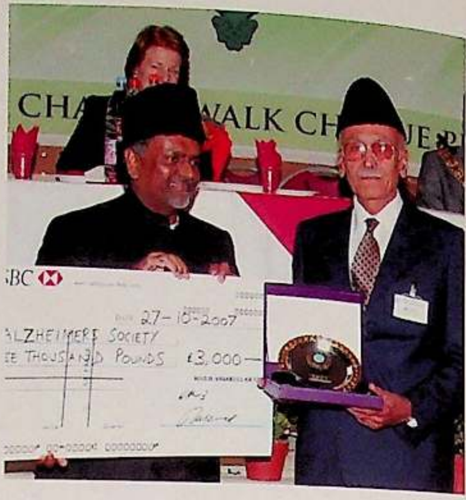




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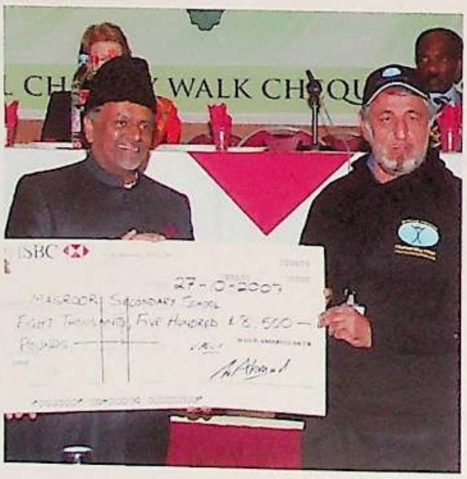

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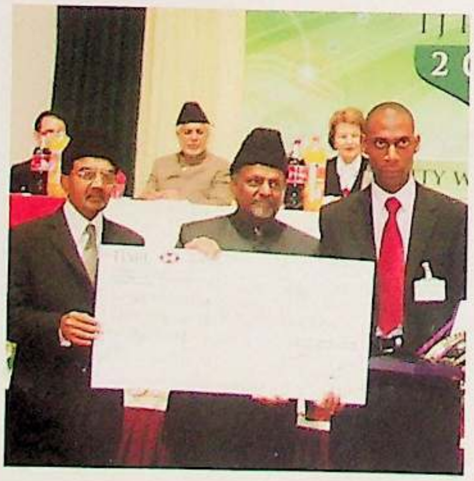

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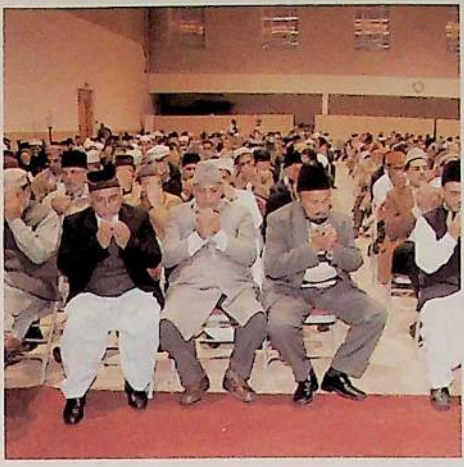

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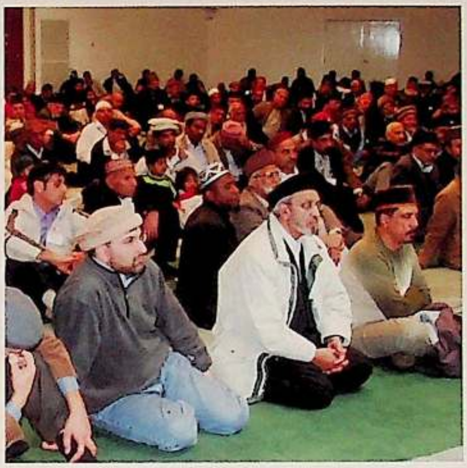
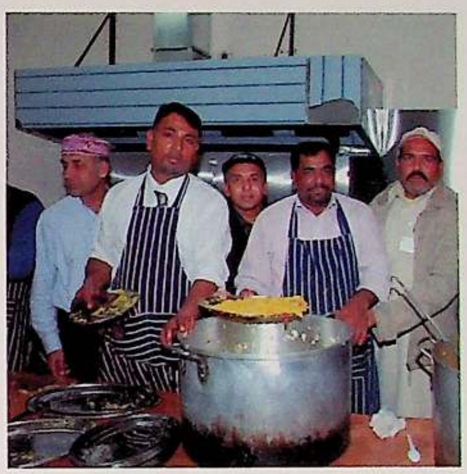
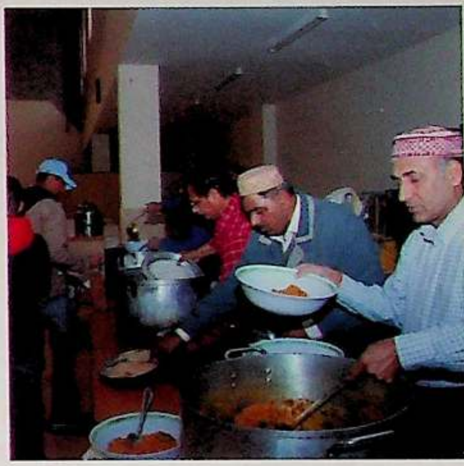

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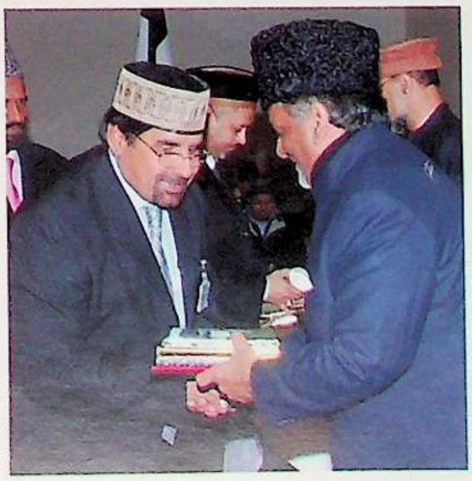



2007
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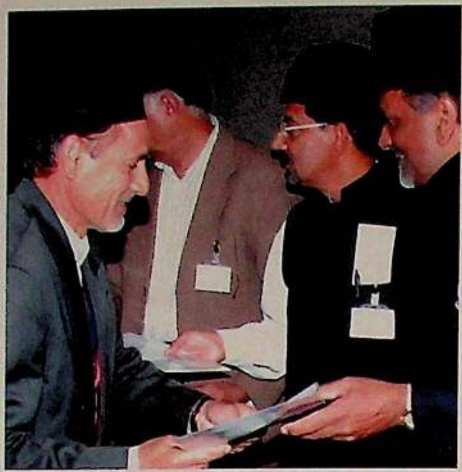
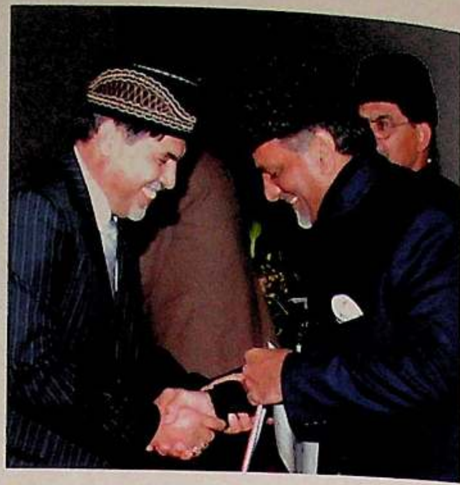


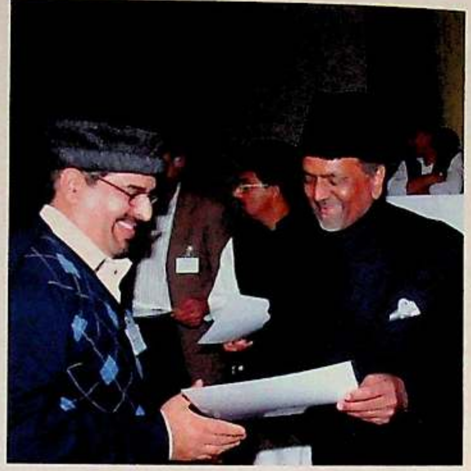















Magazine of Majlis Ansarullah UK

ANSARUDDIN

Sept/Oct 2007 Vol 4 No 5 Ikha/Tabook 1385

Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Contents

Editorial Board

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Editorial

The Promised Messiah's mission to revive the teachings of the Holy Qur'an

Allah Almighty promised to safeguard the teachings of the Holy Qur'an, which is a distinctive feature of Islam not shared by any other religion. Allah says in the Holy Qur'an "*Verily We Ourself have sent down this exhortation, and most surely We will be its Guardian*" (Al-Hijr, 15:10). It is not only the text of the Holy Qur'an that has been preserved intact by Allah but also is a promise for preservation of its spirit. Preservation of the spirit means that at a time people will go astray from the teachings of the Holy Qur'an and its eagerness and sweetness of the faith will depart from the hearts. Whenever such time will prevail over Muslims, Allah will raise amongst them people who will renovate the sprit of the Holy Qur'an and reform the religion as vividly mentioned in various Ahadith. A number of renovators have been born in Islam but the most distinctive were Mujaddid or 'reformers' who appeared in every century of Islam as prophesised by the Holy Prophet (pboh). It is narrated by Hadhrat Abu-Hurairah that the Holy Prophet (pboh) said: "*Verily Allah shall raise for this community, at the beginning of every century, one who will renovate for it its religion*" (Abu Daud). In the same way it is mentioned in Bukhari that "*if faith were at the place of Ath-Thuraiya (Pleiades, the highest star), even then some people from Persian descent would attain it*".

It is evident from these Ahadith that the descent of the Promised Messiah will concord with the time when knowledge of the Holy Qur'an will vanish and ignorance will prevail in the world. Thus the world will require from Allah someone to appear in order to renovate its religious values. Exactly such was the time when the Promised Messiah claimed to be appointed by Allah in accordance to the prophecies of the Holy Prophet (pboh) to demonstrate the truth and excellence of the Holy Qur'an in a manner unparalleled.

He said: "*Consider this well and do not pass over it in haste and supplicate Allah that He should open your minds to it. A little reflection will make you understand the prophecy contained in the Hadith that in the latter days the Holy Qur'an will be taken away from the world, its knowledge will be lost, ignorance will prevail and the eagerness and sweetness of faith will depart from the heart. Among them is the Hadith that if faith will ascend to the Pleiades and will disappear from the earth, a man of the Persians will extend his hand and will bring it down. This Hadith shows clearly that when ignorance, faithlessness and error, which are described as smoke in the other Ahadith, will become widespread and true faith will become so rare as if it had been drawn up to the skies, and the Holy Qur'an will be abandoned as if it had been raised towards Allah Almighty, at that time a man of Persia will take hold of the faith from the Pleiades and will descend with it to the earth. Be sure, therefore, that he is the son of Mary who was to descend*" (Izala-e-Auham, Ruhani Khaza'in Vol. 3, pp.455, 456).

Moreover, he said: "*I call to witness Allah Almighty, Who holds my life in His hand, that compared to every other soul, He has gifted me with overwhelmingly greater ability and access to the understanding and the deeper wisdom of the Holy Qur'an. If any of the Maulvis (traditional Muslim scholars) who oppose me in response to my repeated invitations had attempted to outshine me in the exposition of the Holy Qur'an, Allah would have most certainly frustrated his attempts and exposed his ignorance. Hence, the understanding of the Holy Qur'an which has been granted me is a Sign of Allah, the Glorious, and I have full trust in Allah's grace that soon the world will begin to see that I am true in this claim*" (Roohani Khazain Vol. 12: Siraj-ul-Muneer, p 41.

So it was mandatory for the Promised One to have overwhelmingly greater ability and access to the deeper wisdom of the Holy Qur'an as a sign from Allah of his truthfulness. This had to be so that he would cleanse the religion of Islam of all unnecessary customs and superstitions and restore its eminence and glory which it enjoyed in early days over all other religions. The books of the Promised Messiah, known as "*Ruhani Khaza'in*" are the detailed commentaries of the Holy Qur'an and such stand witness to the fact that he was bestowed an extraordinary abundant knowledge about the deeper meanings of the Holy Qur'an and stand as a monument of his divine source.

Darsul Qur'an

Allah's promise to safeguard the Holy Qur'an

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ ۝١٠

Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian. (Al-Hijr, 15:10)

This verse furnishes a powerful proof of the truth of the Holy Qur'an and of its divine origin. In fact the promise about the preservation of the Holy Qur'an made in this verse has been so remarkably fulfilled that even if there had been no other proof of the truth of Islam, this verse alone would have sufficed to establish its divine origin.

By saying, "*Most surely We will be its Guardian*", Allah, however, points to the fact that there are certain peculiarities of the Holy Qur'an which is beyond the power of the angels to guard and, therefore, Allah Himself has undertaken to do that work.

This Sura was revealed at a time when the life of the Holy Prophet (pboh) and his followers was extremely precarious. They did not even know how to save themselves or where to hide themselves. Is it not then astonishing that when the very lives of Muslims were in peril and the enemy was so strong that he could easily crush the new faith, the disbelievers were challenged to do all that lay in their power to destroy the Holy Qur'an, and were told that Allah would frustrate all their designs because He Himself was its Guardian.

The challenge was open and unequivocal and the enemy was strong and ruthless. But what was the result? The Holy Prophet (pboh) and his Companions not only remained safe and sound but throve and prospered and the number of the converts continued to swell and the Holy Qur'an remained safe against all corruption and has ever continued to enjoy perfect security. This distinctive feature of the Holy Qur'an has not been shared by any other Book revealed to any other Prophet. Even the staunch opponents of Islam have no choice but to accept this truth. Sir William Muir, the well known critic of Islam, says that "*There is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used*" (Introduction to the life of Muhammad).

The means adopted to safeguard the purity of the text was that every verse of the Holy Qur'an was committed to writing as soon as it was revealed and this writing was most tenaciously preserved. The second step to safeguard was that Muslims started to commit to their memory because of the love of the Holy Qur'an. Also due to the fact that from the very beginning of Islam the recital of parts of the Holy Qur'an in the five daily prayers was made obligatory. That Allah so ordained that immediately after the Qur'anic revelation became complete, it spread far and wide, to the remotest corners of the world, among all nations and all people, so that it became practically impossible for anybody to tamper with its text.

Further, Allah has promised that He will raise divinely inspired reformers who will not only safeguard the text but also its spirit. These Reformers, by receiving revelation from Allah, correctly interpreted the Holy Qur'an have preserved the text. In our age, Allah has raised Ahmad, The Promised Messiah, Founder of the Ahmadiyya Movement, to demonstrate the truth and excellence of the Holy Qur'an in a manner unparalleled in the history of Islam. The appearance of such Reformers in itself constitutes proof of the living power of a religion and its scripture inasmuch as they are really the fruit of their religion and their appearance proves its efficacy

Dars-ul-Hadith
On the Excellences of the Holy Qur'an

Abu Umamah relates that he heard the Holy Prophet say: Keep reading the Qur'an for it will intercede for its readers on the Day of Judgment (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet say: The Qur'an will be summoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them (Muslim).

Uthman ibn Affan relates that the Holy Prophet said: The best of you are those who learn the Qur'an and teach it (Bokhari).

Ayesha relates that the Holy Prophet said: He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward (Bokhari and Muslim).

Abu Musa Ash'ari relates that the Holy Prophet said: The case of a believer who recites the Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Qur'an is that of fruit which has no fragrance and tastes bitter (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet said: Allah will exalt many people through this Book, and will abase many because of it (Muslim).

Ibn Mas'ud relates that the Holy Prophet said that when a person recites one letter from the Book of Allah that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter (Tirmidhi).

Ibn Abbas relates that the Holy Prophet said: He in whose heart there is nothing of the Qur'an is like a house in ruin (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet said: One who is given to reciting the Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station will be where the last verse of thy recitation will end (Abu Daud and Tirmidhi).

Abu Musa relates that the Holy Prophet said: Safeguard the Qur'an in your memories, for by Him in Whose hands is the life of Muhammad, it escapes sooner from memory than does a camel from its rope (Bokhari and Muslim).

Ibn Umar relates that the Holy Prophet said: The case of one who has the Qur'an by heart is like that of one who has a camel secured by a rope. If he watches it, he retains it; and if he neglects it, it wanders away (Bokhari and Muslim).

Abu Hurairah relates that he heard the Holy Prophet say: Allah does not lend ear so joyously to anything as He does to the recitation of the Qur'an by a Prophet who has a beautiful voice and recites well and audibly (Bokhari and Muslim)

Abu Musa Ash'ari relates that the Holy Prophet said to him: You have been granted one of the tunes of David (Bokhari and Muslim). Muslim has added: I wish you could have seen me when I was listening to your recitation last night.

Bra'a ibn 'Azib relates: I heard the Holy Prophet recite sura Al-Tin (Chapter 95) during the evening service. I have never heard anyone recite in a more beautiful voice than his (Bokhari and Muslim).

Writings of the Promised Messiah (as)
The Mission of the Promised Messiah

On one occasion I saw in a vision that I created a new heaven and a new earth and I said: 'Let us now create man'. Thereupon the stupid maulvis raised a clamour that I had claimed to be God; whereas the meaning of the vision is that through me God would bring about such a change as if heaven and earth had been renewed and true men will be created [*Chashmah Masihi*, p. 58, footnote].

People pay lip-service to God but their hearts are alienated from Him. That is why God has said He will create a new heaven and a new earth. This means that the earth has died, that is to say, the hearts of the people of the earth have become so hardened that they are practically dead, for the face of God has become hidden from them and heavenly signs that had been shown in the past have become like myths. So God has designed a new heaven and a new earth. The new earth are the pure hearts whom God is preparing with His own hand, who will be manifested by God and through whom God will be made manifest. The new heaven are the Signs that are being manifested by His command through His servant [*Kashti Nuh*, pp. 10-11].

(1) God has bestowed upon me the understanding of the Holy Qur'an.
(2) God has taught me the language of the Holy Qur'an in a miraculous manner.
(3) God accepts my prayers more than of any other person.
(4) God has supported me with heavenly Signs.
(5) God has bestowed upon me Signs from the earth.
(6) God has promised me that I shall triumph over everyone who comes forward to oppose me.
(7) **God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honoured in the world so that they should see that he who comes to God never suffers loss.**
(8) **God has promised me that till the Day of Judgment He will continue to manifest my blessings so much so that kings will seek blessings from my garments.**
(9) Twenty years ago, I was informed by God that I would be denied and that people would not accept me but that God would accept me and would manifest my truth through powerful assaults.
(10) God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breathe the blessings of the Holy Spirit. He will be characterized by inner purity and will have a close holy relationship with God. He will be a manifestation of the True and the High as if God had descended from Heaven.

The time is coming and is near when God will spread far and wide the acceptance of this Movement. It will spread in the East and the West and the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is revelation from God for Whom nothing is impossible [*Tohfah Golarviah*, p. 90].

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet (pboh) bears witness for me in his prophecies and God manifests His Signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts him who had prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted [*Ayyamus Solh*, p. 93].

He who accepts me accepts afresh all the prophets and their miracles, and he who does not accept me will lose his previous faith also, for he has only tales to fall back on and his own observation. I am the mirror of God Almighty. He who comes to me and accepts me will see afresh the God concerning Whom other people have only old tales to tell. I believe in the God Whom those who deny me do not recognize. I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them any strength, cannot bring about a holy change in them, and cannot show them any signs [*Nazoolul Masih*, pp. 84-5].

Address of Hadhrat Khalifatul Masih V

(May Allah support him with His mighty help)
Majlis Ansarullah Ijtema
Sunday 5th November 2006
(Published with responsibility of the editorial board)

After reciting Tashahhud, Ta'awwaz and Sura Al-Fatihah, Huzoor recited the following verses of the Holy Qur'an:

"And when Jesus perceived their disbelief, he said, 'Who will be my helper in the cause of Allah?' The disciples answered, 'We are the helpers of Allah. We have believed in Allah.' And bear thou witness that we are obedient." (3:53).

"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph." (9:100).

"O ye who believe! Be helpers of Allah, as said Jesus, son of Mary, to his disciples, 'Who are my helpers in the cause of Allah?' The disciples said, 'We are helpers of Allah.' So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy and they became victorious." (61:15).

Huzoor then said:

Once, Hadhrat Musleh Maud (may Allah be pleased with him), in an address to Ansarullah, drew attention to and explained that the word *'Ansar'* has been used for believers twice in the Holy Qur'an: Once for the disciples of Hadhrat Isa (as) and once for the Companions of the Holy Prophet (pboh).

It is a very significant and important point. If Ansar were to reflect upon this in depth, Majlis Ansarullah could become the most active organ of the Ahmadiyya Jama'at. If we assess our responsibilities with deep understanding, and to what extent we are discharging these, we will realise that there is still a huge ground to cover.

In the Holy Qur'an where *Ansar* is mentioned in relation to Hadhrat Isa (as), there is one place where Hadhrat Isa (as), having learnt that his people had rejected his teachings and had refused to worship accordingly, proclaims that a majority of his nation have spurned his teachings and have refused to follow the commandments. He asked his disciples if there were any fortunate ones amongst them who could become his assistants and helpers in conveying the message of Allah and acting upon His Commandments? The disciples answered, *'We are the helpers of Allah! We declare that we have believed in Allah and rank in the front line with complete faith, submission and obedience to Allah.'* Then in another place, referring to the disciples of Jesus, Allah says that those people claim that they have complete faith and obey the commands of the Prophet.

A similar scenario arose in this age when the believers claimed that they had accepted the Imam of this age and entered his Jama'at and pledged to follow his teachings faithfully. Then, when you are called, just like the helpers of Jesus, you should become helpers in propagating the faith and spread his teachings in the world. However, you cannot fulfil this task until your faith is strong; this task cannot be accomplished by merely professing that we have accepted the Imam of this age.

When we talk about the period of the Holy Prophet (pboh), we note that the Companions of the Holy Prophet (pboh) did not just say *'We believe in you'*, but set magnificent standards of their sacrifices. In this age too, you will not attain faith by merely saying that we have accepted the Imam of the age.

Allah the Almighty has made it clear by giving the example in the Holy Qur'an of the Beduoins and those from the villages who say *'We have believed.'* Allah says, *'O Prophet (pboh) let them know that so far it is just their claim that they have believed.'* You can, of course, say 'We have accepted obedience', but the state of submission will only transform into the

state of belief when nothing will remain yours and everything would be for the sake of Allah.

The Promised Messiah (as) says, *'The believers are those whose actions testify to their belief. Belief is registered in their hearts and they strive to attain the pleasure of Allah as their highest priority. They tread the fine and narrow path of Taqwa for the sake of Allah and are completely absorbed in His love. They keep their distance from everything which is a barrier between them and Allah,, whether it be their conduct or behaviour, or negligence or laxity."* (Tabligh-e-Risalat, vol. 10, pg. 103; Tafseer Masih-e-Maud, vol. 4, pg.225 and 226).

A *'Nasir'* who has moved up to the age of forty years should have attained a deep understanding, and should be conscious of the decrease (in numbers of years) in his life with the increase in his age. He should have more fear of Allah than ever before, and with his faith in the Holy Prophet (pboh) and having entered the Jama'at of his Messiah and Mahdi, should raise his standard of being a helper of Allah considerably. All along he should bear in mind that he has to attain the pleasure of Allah by following the narrow path of *Taqwa* where not even an iota's worth of deviation of any kind is entertained. It is a difficult task to accomplish but for a believer this is the task that he should attend to.

A person who has pledged to be part of *'Ansarullah'* could only acquire such a magnificent status of faith when the love of Allah in him supersedes all other forms of love; be that the love of wealth, progeny or anything else. That is the standard which every true believer should try to achieve.

The Promised Messiah (as) says:

"Allah,, addressing me, said that I should let my Jama'at know that those who believe and their belief is totally pure without being sullied by worldly pleasures, and whose faith is not polluted by hypocrisy or cowardice and who are not bereft in any sense of faith, would be amongst the favourites of Allah, and Allah says that it is they who are firmly established on sincerity. (Ruhani Khazain Vol.20, p 309)

That is then the true standard of faith. When a person enters in this age group, as I said, when life is on the decline, it is absolutely important that an even greater attention is given to this matter. Our slogan '*We are helpers of Allah*' should be purely for the sake of Allah and for seeking His pleasure. Every step that we take in His path should be one that takes us closer to Him. Our focus should be on the worship of Allah, our attention should be on being prepared to offer any sacrifice for conveying the message of Allah and we should be setting high moral standards.

Fulfilling the rights of mankind should be our objective along with instilling high morals in those around us and exerting our full efforts in discharging our obligations towards mankind. There should be no negligence in discharging our responsibilities, which include obligations to Allah and obligations to mankind. We should never be negligent. When such qualities develop in us then we can say that in fulfilling our pledge we have tried to follow in the footsteps of those who are called the Companions of the Holy Prophet (pboh) whose examples of fulfilling their pledge is a beacon of light for us.

There were two kinds of people. One group is known as 'Muhajir' (Emigrants) and the other, 'Ansar' (Helpers). As far as becoming Ansar like the disciples of Jesus (as) is concerned, when the Companions of the Holy Prophet (pboh) received Allah's directive 'to become the helpers of the faith of Allah', everyone whether, Muhajir or Ansar, rushed to join in the race for the honour and their performance was amazingly superb. All those extraordinary standards of sacrifices and a complete transformation that we observe manifested among the Companions were on account of their extraordinary love for Allah and His Prophet (pboh). That love sprouted from the progress of their firmness in faith. The standard of their worship was matchless. The standard of their sacrifice of life, wealth and time for the sake of their faith was also matchless. Their standards of mutual love and care for each others' rights were truly amazing. Those were the people about whom Allah the Exalted had said:

"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph." (9:100).

Those are the people who serve as our model and who fulfilled their pledges and became the heirs of Allah's bounties and His grace.

At this point, I wish to mention something about the group called Ansar. Prior to the migration of the

Holy Prophet (pboh) from Mecca to Medina, the Ansar had not benefited much as did the early Muslims of Mecca, until the Holy Prophet (pboh) migrated to Medina, and strengthened their faith. However, at the time of migration when the Holy Prophet (pboh) introduced the system of *'Mwakhat'* (brotherhood), the Ansar set a glorious example of discharging the rights of their brothers to the extent of bequeathing to their fellow brethren a half of their properties and income. They began to share everything, including food. When the impact of the company of the Holy Prophet (pboh) and Divine Power ignited their hearts with the love of Allah, they developed the understanding to discriminate between '*We believe*' from '*We obey*'.

During the Battle of Badr a beautiful response was given by a leader of Ansar when the Holy Prophet (pboh) consulted them. Every time when the Holy Prophet showed them how they should fight in battle, the Muhajirs would stand and declare that they would fight in front of the Holy Prophet, and at his rear, and to his right and to his left. But the Holy Prophet (pboh) continued to ask how they should fight in the battle. At that, one leader of Ansar stood up and said: "Perhaps the Holy Prophet (pboh) means us (i.e. Ansar) to respond."

The Holy Prophet replied 'Yes'. To that, the leader of Ansar said, 'Then our reply is that the first treaty with you was agreed before your arrival in Medina and it was to give you protection at a time when the enemy attacked you in Medina, but we did not accept the responsibility to protect you outside Medina. Now you are standing in the field of Badr, outside Medina and seek our opinion." The Holy Prophet confirmed that this was why he sought their opinion. The leader of the Ansar said:

"Our submission now is that when the first treaty was concluded, we were not fully aware of your adorable self and your lovely teachings. Today, the reality has fully unfolded and every aspect of your mission has come to light. Today, O Prophet of Allah! The question of that treaty does not arise. We will not respond like the companions of Moses, by saying 'Go thou and thy Lord and fight and here we sit.' (Chapter 5, verse 25). Nay! Our reply is the same as that already given by the Muhajirs that we will fight on your right, and on your left, in front of you and behind you, and the enemy will not be able to reach you without trampling on our corpses. If you order us to, we will even run our horses into the ocean."

Arabs were generally afraid of water because they lived in the desert and the ocean was far away and they had little notion of it. But their faith created in them such courage that they were prepared to run their horses into the ocean at the orders of the Holy Prophet (pboh). That was the splendid example of the devotion that the Ansar demonstrated having benefited from the Divine Power of the Holy Prophet (pboh).

Let us then look at the example of the Ansar during the Battle of Uhad. One 'Nasir' who was nearing death on the battlefield and whose body had been broken to fragments because of the horrendous injuries he had endured, was asked his last wish. He did not express any concern about his wife or children. Instead, his only concern was for the Holy Prophet (pboh). He said:

"Please convey my salaam to my relatives and inform them that I am dying, but I am leaving behind in your custody a holy trust of Allah. As long as I was alive I protected this holy trust and never cared about my life. Now I advise you, if you really have any regard for my last words, then guard this Messenger (pboh) even if you have to sacrifice your lives. I hope you are all inundated with the love of the Holy Prophet (pboh) and you will care not for your lives."

These were the examples of those excelling in faith. When they declared 'We are helpers of Allah'; they sacrificed everything for His sake, His Prophet and His faith. Such are the examples which Ansarullah of today need to demonstrate. As I mentioned earlier, you seriously need to ponder over the words *'Ansarullah'* and the pledge which you recite in your meetings and gatherings.

Today, you are not being asked to use the sword. You are not asked to throw yourselves into the battlefields. You are not asked to confront guns and bombs. You are required to fulfil the obligations to Allah and His creation. Set such standard of worship which would be a model for Khuddam and Atfal. Become models for your wives and for your daughters. Your sacrifices should also be such that others can benefit by your example.

In the Friday Sermon two days ago, I presented a survey of UK Jama'ats. This survey should shake you. Usually, the best period of one's earnings is between the ages of forty and sixty. Look at your promises and look at your pledge and the standard of your sacrifices.

It is narrated in a hadith that what you have spent on yourself or in the way of Allah is your saving. What you leave behind is of no use; it is no more yours. But there are prescribed limits set that you spend moderately on yourselves and spend only that which is necessary.

In the financial review that I presented on Friday, the sacrifices of the Ahmadis in Pakistan were the best of all. There was a marked increase in sacrifices over the last year. Their total collection was also considerable. Why is it that while you were there, in spite of poor circumstances, you made great sacrifices, but when you come here, you began to think of other needs? Pay attention to this matter. The standards that you will set today will become an example for this Jama'at. Keeping in view the scale to which you wish to raise your future generations, you will have to set by your own high targets.

It has also come to my notice that there is still considerable room for improvement in Tahrik-e-Jadid. There is a need to pay serious attention to it. In some Jama'ats, more than half of the members are not participating in Tahrik-e-Jadid. The situation for Waqf-e-Jadid is perhaps also similar.

Ansar should now take up this responsibility that they have a major role to play in increasing the number of participants. Firstly, each Nasir should review his own situation that he is participating one hundred percent in these blessed schemes. Then each one should try to include his wife and children in it as well. When your attention will be on these sacrifices, then after raising the slogan of Ansarullah, your other great responsibility which is part of your pledge is the protection of Khilafat. Inculcate with prayers the spirit of total obedience to Khilafat in your children and your wives, and fulfil your duties to Allah the Exalted. Do not be satisfied with a superficial notion that the community of believers are promised Allah's rewards but concentrate on that who are those who have been promised the blessings of Khilafat. Nourish and wholly develop this spirit within yourselves.

Influence your next generation in a positive manner

The Promised Messiah (as) was assured of the continuation of special favours and Insha Allah, those will definitely continue. But as I said earlier, you should raise your standards so high to become a true believer that you are accepted on the same level as those given the promise of special favours. Do not merely keep an eye on the secular education of your children but provide them with a religious atmosphere in your homes. Link your children with Mosques and Salat centres. Draw their attention to acquire knowledge of faith. Draw their attention to learning the Holy Qur'an. The mothers somehow help their children read the Holy Qur'an or seek the help of someone who can. Often, the 'Amin' ceremony on completion of the Holy Qur'an is held, after which no further supervision is accorded. It is the duty of fathers to keep on drawing the attention of children to this matter. When they step into their youth, and begin spending time away from home, then they are no longer in the control of their mothers. Keep a friendly relationship with them. When they come home, discuss with them matters of the world outside. Guide them and help them to distinguish between good and bad. By doing that, you will be able to influence your next generation in a positive manner. You will rank amongst those believers who were promised Khilafat. So set virtuous examples in your worship, because Khilafat has a deep connection with those devoted to worship. Pay attention to your financial sacrifices because it has a very significant connection with Khilafat.

In this age, the Promised Messiah (as) has made it abundantly clear by connecting financial sacrifices through the institution of Wasiyyat with Khilafat. Hadhrat Khalifatul Masih II (ra) said at the time of the initiation of Tahrik-e-Jadid, that it is like a matrix of the institution of Wasiyyat. Those who cannot join Wasiyyat need to pay attention to Tahrik-e-Jadid. Those who have joined Nizam-e-Wasiyyat, will, through their sacrifices, pay attention to offering greater sacrifices so that for the strength of Khilafat and the propagation of Islam, every member and individual of the Jama'at, young or old, takes part. Therefore, inculcate the spirit of sacrifice in the old and the young. It is the task of the elders, and Ansarullah to develop this spirit and establish high standards of obedience to the Messenger of Allah (pboh). Set high standards in obedience to Nizam of the Jama'at and obeying Khilafat and instituting similar high standards in your progeny and your wives and children, because obedience is absolutely vital to perpetuate this institution. The Promised Messiah (as) said, that obedience should be genuinely pure.

May Allah the Exalted enable us all to promulgate this spirit and passion so that we can see the promises of the victory of Islam being fulfilled in our own lives.

No Compulsion in Religion -

A Quranic refutation of the traditionalist belief in the use of force

By Syed Mir Mahmood Ahmed Nasir
English Translation by Hamdah Sanori Farooqi

Some Traditionally Held Beliefs versus the Holy Qur'an

Due to their blindly following certain hard-line and extremist "scholars", the general Muslim public have adopted many twisted and mistaken beliefs that have nothing to do with Islam or the Holy Qur'an and which are, in fact, in direct contradiction of Qur'anic teachings. The mass of ordinary Muslims nevertheless maintains these beliefs without thought or consideration.

One such belief states that it is legitimate to use force against those who persistently refuse to believe in Islam and that if a person chooses to give up or change his or her faith after having become a Muslim, such an apostate should be put to death. Such erroneous ideas and beliefs have given Islam and Muslims a bad name the world over.

Syed Mir Mahmood Ahmed Nasir, Principal Jamia Ahmadiyya Rabwah has here presented and refuted some of these mistaken beliefs. We are confident that the reader will draw the best benefit from this article and that they will refute these absurd and damaging ideas in their own circles. In this way, we hope all readers will participate in the glorious Jihad of propagating the true and excellent teachings of Islam – teachings steeped in peace and mercy for all mankind.

From an early age, people hear certain ideas mentioned and without reflecting over them or verifying them in any way, they begin to believe in them. These oft-repeated ideas become part and parcel of their faith. Some such notions which have seeped into popular belief and been hardened into dogma by repetition are, in effect, totally contradictory to the teachings of the Holy Qur'an.

One of the ideas which has crept into popular belief is that it is permissible to use force against the opponents of Islam if they refuse to accept Islam and remain obdurate in their refusal.

When you read the Holy Qur'an, a very different picture emerges.

In the following pages, we will present the crystal clear teaching of the Holy Qur'an chapter by chapter.

The reader might find various repetitions, which result from the way the subject has been dealt with i.e. in the order of the chapters of the Holy Qur'an. This makes available a reference document, demonstrating how repeatedly the Holy Qur'an refutes the use of force and how utterly misconstrued are the ideas which have become current amongst a number of the followers of Islam. With each incident of mockery they are faced with, instead of displaying the disarming beauty of the teachings of Islam, by being patient, steadfast in prayer, tolerant and humble, they reach out for the dagger.

The tolerance taught by Islam will be seen in the crystal clear light of such directives as:

"There should be no compulsion in religion" (2:257),"

"And if thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?" (10:100).

And then the beautiful admonishment:

"Repel evil with that which is best" (23:97)

For the convenience of looking up Topic references a Subject Index has been presented at the beginning, which in fact summarises the subject matter.

SUBJECT INDEX

Directives concerning:

2:110 Those who try to turn you away from faith
2:140 To say: For us are our works and for you are your works
2:191 Fight in the cause of Allah against those who fight against you but do not transgress

2:193 If they desist (after starting a fight) then surely Allah is Most Forgiving, Merciful.

2:195 Whoso transgresses against you punish him to the extent he has transgressed

2:257 There should be no compulsion in religion

2:257 Surely right has become distinct from wrong

3:21 If the disbelievers accept Islam they will surely be guided, but if they turn back then your duty is only to convey the message

3:65 Say O people of the Book! Come to a word equal between us and you (ideology we agree upon)

3:178-179 Allah has granted respite to those who renounce their faith; they cannot harm Allah; Allah will punish them

3:187 You shall be tried through your possessions and persons and you shall hear many hurtful things….but if you show fortitude and act righteously, it is a matter of strong determination

4:64 Those who falsely make claim of being Muslims….turn away from them and admonish them

4:76 What is the matter with you that you do not fight in the cause of Allah for the oppressed

4:91 Those who make pledges of obedience but then plot against the injunctions….

4:92 If they do not keep aloof nor offer you Peace, nor restrain their hands… fight them

4:138-139 Apostates: who believe and then keep alternating between belief and disbelief….. Allah will not forgive them…Warn them against punishment from Allah

4:41 When you hear signs of Allah being denied and mocked at, Do not sit with them until they engage in other activity

4:154 People of the book asked Moses for Allah to be shown to them openly, then they took the Calf for worship, but Allah still pardoned them.

5:6 All good things made lawful….food of the people of the book…lawful to marry chaste believing women from the people of the book

5:9 Let not a people's enmity incite you to act otherwise than with justice. Be always just.

5:14 Because of breaking the covenant, people of the book were cursed…in spite of their treachery Allah the Almighty directs: So, pardon them, and show forbearance. Allah loves those who do good

5:35 As for those who repent before you have them in your power, know that Allah is most forgiving, Merciful.

5:43 Presence of the people of the book is accepted despite their misdoings and tyranny…If they ask you to judge: then judge between them with justice

5:55 Apostasy: whoso among you turns back from his religion , then let it be known that in his stead Allah will soon bring a people whom He will love and who will love Him.

5:63 Hypocrisy: And when they come to you they say "we believe" and Allah knows best what they conceal

5:63 Thou seest many of them hastening towards sin and transgression and the eating of things forbidden

5:100 On the messenger lies only the conveying of the message and Allah knows what you reveal and what you hide.

6: 69 When you see those who trifle with our signs then turn away from them

6:71 Let alone those who take their religion for a sport and a pastime.

6:108 If Allah had enforced his Will they would not have set up gods with Him. And We have not made thee a keeper over them.

6:109 Revile not those whom they call upon besides Allah, lest they, out of spite, revile Allah in their ignorance

6:148 If they accuse thee of falsehood, say your Lord is possessed of all-embracing Mercy. His wrath shall not be turned away from the guilty people

6:159 Do they expect aught but that angels should come to them or that thy Lord should come.

6:159 Say 'wait ye, we too are waiting'

6:160 As for those who split up their religion and became divided into sects, thou hast no concern at all with them.

7:199-200 If you invite them to guidance they hear not. And thou seest them looking towards thee, but they see not.

8:20 If you sought a judgment, then judgment has indeed come to you

8:29 Know that your possessions and your children are but a trial

8:39-40 Say to those who disbelieve, if they desist, that which is past will be forgiven them.

8:62-63 If they incline towards peace, incline thou also towards it, and put thy trust in Allah

8:73 As for those who have believed but have not left their homes, you are not at all responsible for their protection until they leave their homes.

9:4 Excepting those of the idolaters with whom you have entered into a treaty and who have not fallen short of fulfilling their obligation to you, fulfill to these the treaty you have made.

9:6 And if anyone of the idolaters asks protection of thee, grant him protection

9:13 Will you not fight people who have broken their oaths, who plotted to turn out the messenger of Allah, and they were the first to commence hostilities against you

9:36 And fight the idolaters altogether as they fight you altogether

9:64-66 The hypocrites fear lest a surah be revealed against them informing them of what is in their hearts

9:94-95 They will make excuses to you when you return to them. Say: 'make no excuses; Allah will observe

your conduct, and also His messenger, then you will be brought back to Him…and He will tell you all that you used to do.

9:105 Say do what you may, surely Allah will watch your acts…then He will tell you what you used to do

9:129 But if they turn away, say, Allah is sufficient for me.

10:100 If thy Lord had enforced His will, surely all who are in the Earth would have believed, without any exception.

10:103 What then do they expect, save the like of the days of punishment suffered by those who passed away before them.

10:109 Say 'O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you.

11:122-123 Say to those who believe not: continue to act on your side as you think best. We shall continue to act as we are admonished and wait ye, we too are waiting.

13:12 Surely Allah changes not the condition of a people until they change that which is in their hearts

13:33 Surely messengers have been mocked at before thee, but I granted respite to those who disbelieved. Then I seized them, and how was then my punishment

13:41 On thee lies only the delivery of the message and on Us the reckoning.

16:126 Call unto the way of thy Lord with wisdom and goodly exhortation.

16:27 If you desire to punish the oppressors, then punish them to the extent to which you have been wronged, but if you show patience, then surely that is best for those who are patient

16:128-129 Endure thou with patience…grieve not for them, nor feel distressed. Allah is with those who are righteous and those who do good.

17:55 Your Lord knows you best (for that reason He has reserved the right to reward and punish). If He pleases, He will have Mercy on you; or if He pleases, He will punish you. And we have not sent thee to be a keeper over them.

18:7 So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.

20:136 Say,' each one is waiting; (for his end), wait ye, therefore, and you will know who are the people of the right path and who follow true guidance'

21:109-112 Say, 'Surely it has been revealed to me that your God is but one God. Will you then submit?' But if they turn back, say,' I have warned you all alike and I know not whether that which you are promised is near or distant.'

21:113 He also said, 'My Lord, judge Thou with truth, Our Lord is the Gracious God Whose help is to be sought against that which you assert.'

22:39 Surely, Allah defends those who believe. Surely, Allah loves not any one who is perfidious (deceitful) or ungrateful.

22:40-41 Permission to fight is given to those against whom war is made, because they have been wronged. And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated.

23:54 They split the guidance among themselves, fragment by fragment, each party exulting over what they have.

23:55 So leave them in their confusion for a time.

23:65-66 Until, when we seize those of them, who indulge in luxury with punishment, behold, they cry for help …..Surely you shall not be helped by Us.

23:97 Repel evil with that which is best. We are well acquainted with the things that they allege.

24:55 Say, 'Obey Allah, and obey the Messenger.' And if they turn away then remember, whoever does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. …..And the Messenger is not responsible but for the plain delivery of the Message.

26:205-208 What! Do they seek to hasten our punishment? … Then of no avail shall be to them that which they were allowed to enjoy.

26:217-218 Then if they disobey thee, say, 'I repudiate all connection with what you do.' (And if you fear their mischief) put thy trust in The Mighty, The Ever Merciful.

27:68-73 And those who disbelieve say, 'What! When we and our fathers have become dust, shall we indeed be brought forth again?
Say,' I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit to God; And to recite the Qur'an, so whoever follows guidance, follows it only for the good of his own soul; and as to him who goes astray, say, 'I am only a Warner'

29:9 And We have enjoined on man kindness to his parents; but if they contend with you so that you too may associate partners with Me: then obey them not .Unto Me is your return, and I shall inform you of what you did.

31:15-16 And we have enjoined on man concerning his parents: 'Give thanks to Me and thy parents. And if they contend with thee to make thee set up equals with Me, obey them not, but be a kind companion to them in all worldly affairs.

33:46-49 O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings and a Warner, and as a Summoner unto Allah by His command, and

as a radiant Lamp… and announce to the believers the glad tiding that they will have great bounty from Allah. And follow not the disbelievers and hypocrites, and ignore their nuisances, and put your trust in Allah.

35:9 Surely, Allah adjudges astray whom He will and guides whom He will. So let not thy soul waste away in sighing for them. Surely Allah knows what they do.

35:46 And if Allah were to punish people for what they do, He would not leave a living creature on the surface of the Earth.

36:17-18 'Our Lord knows that we are indeed His Messengers to you; and on us lies only the plain delivery of the Message.'

39:40-41 Say,' O my people, act as best you can; I too am acting; soon shall you know.

41:35-36 And Good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity, will become as though he were a warm friend. But none is granted that save those who are steadfast; (and not those who raise their sword and initiate hostilities) and none is granted that except the one who possesses a large share of excellence.

42:7 And as for those who take for themselves protectors beside Him, Allah watches over them; and thou art not a guardian over them.

42:16 And say, 'I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you. .. There is no quarrel between us. Allah will gather us together, and to Him is the return.

42:40-41 And those who, when a wrong is done to them, defend themselves. And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah.

42:42-44 But there is no blame on those who defend themselves after they have been wronged. The blame is only on those who wrong people and transgress in the earth without justification.

42:49 But if they turn away (if the opponents refuse to believe), We have not sent thee as a guardian over them. Thy duty is only to convey the Message.

43:84 So leave them alone to indulge in vain discourse, (let them) amuse themselves until they meet that day which they have been promised.

43:90 We call to witness the prophet's repeated cry: O my Lord, These are a people who will not believe. And Our reply was: So turn aside from them, and say, 'Peace', and soon shall they know.

45:15 Say to those who believe, that they exercise forgiveness towards those who do not expect the promised days of Allah to come to pass, that He may requite a people for what they earn.

46:36 Have patience then, as had the Messengers, of strong determination; and be in no haste about them. On the day when they see that which they are threatened, it will appear to them as though they had not tarried save for an hour of a day.

50:40-41 So, bear with patience what they say, and glorify thy Lord with His Praise

50:46 We know best what they say; and thou hast not been appointed to compel them in any way …So admonish by means of the Qur'an, him, who fears My warning.

51:54-56 Even so there came no Messenger to those before them, but they said, 'A sorcerer, or a madman!' Have they made it (this attitude) a legacy to one another? Nay, they are all a rebellious people. So turn away from them; and there will be no blame on thee. And keep on exhorting; certainly exhortation benefits the believers.

52:31-32 Do they say, 'He is a poet; we are waiting for some calamity which time will bring upon him? Say, 'Await ye then! I too am with you among those who are waiting.'

52:46 So leave them alone until they confront their promised day on which they will be thunderstruck.

58:9 Hast thou not seen those who were forbidden to hold secret counsels and again return to what they were forbidden, and confer secretly for sin and transgression and disobedience to the Messenger?

60:9-10 Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable. Allah only forbids you, respecting those who have fought against you on account of your religion and have driven you out of your homes, and have helped others in driving you out, that you make friends with them—it is these that are the transgressors.

63:4 They first believed and then disbelieved.

63:9 Insulting the Holy Prophet (saw) the leader of the hypocrites said: 'If we return to Medina, the one most honourable will surely drive out there from thee one most mean.'

63:3-10 They have made their oaths a shield; thus they turn men away from the way of Allah. Evil surely is that which they have been doing. That is because they first believed then they disbelieved.

64:16 Verily your wealth and your children are a trial.

73:11-12 And bear patiently all that they say; and part with them in a decent manner. And leave Me alone with those who reject the truth, possessors of ease and plenty (i.e. Allah the Almighty declares that it is up to Him, whether he decides to reward or punish, it is entirely in His Hand), and give them a little respite.

Surah Al-Baqarah

In Surah al-Baqarah, Allah the Almighty says:

Many of the people of the book wish out of sheer envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. [This effort on their part is not based on any piety, on the contrary it is due to jealousy which they harbour in their hearts].*But forgive and turn away from them* [let the matter pass by turning away from them], *till Allah brings about His decree* [or till Allah makes manifest the Divine Decree]. *Surely Allah has the power to do all that He wills.* (2:110)

This is the absolute declaration of the Holy Qur'an. The so-called scholars convey to the public that if any non-Muslim desires to turn from your faith, you must raise the sword and annihilate them, while the Holy Qur'an clearly instructs us to forgive, overlook, forbear and wait for the Divine Decree to manifest itself.

In the same Surah, Allah the Almighty admonishes:

Say: Do you dispute with us concerning Allah, while He is our Lord and your Lord? And for us are our works, and for you your works; and to Him alone we are sincerely devoted. (2:140)

It is quite apparent here that the Holy Qur'an teaches us to say: "We are working faithfully in accordance to the directives of Allah, as we understand them, you too should continue with your righteous deeds". This injunction thus seeks to prevent quarrel and dispute.

The popular and traditional belief amongst the Muslims is that opponents must not be permitted to carry on with any work. The cry is: Raise the sword, use force and compulsion to change their creed and their deed!

Concerning fighting against the opponents of Islam, Allah the Almighty says in Surah al-Baqarah:

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. (2:191)

It can be seen that the Holy Qur'an states that it is lawful only to fight those who fight against you; it is not lawful to initiate hostilities. Allah the Almighty does not condone any such action.

The traditionally-held view amongst the Muslim masses is that if the opponents do not respond positively to the invitation of faith, they must be caught, beaten, imprisoned and killed.

The Holy Qur'an says, again in Surah al-Baqarah:

But if they desist, then surely Allah is most Forgiving, Merciful. (2:193)

According to the Holy Qur'an, Allah is Forgiving and Merciful, but according to the traditionally held position, Allah is not forgiving until the sword has been swung, and those who do not believe should be compelled to recite the Kalima.

According to the Holy Qur'an, a non-believer who is guilty of transgression and hostility is to be punished as befits the crime committed. Allah the Almighty says:

So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. (2:195)

Alas! our traditionalist says: whether a non-believer is guilty of any injustice or not, whether he is guilty of any aggression or not, you should become the perpetrator of hostility, raise the sword, attack him with all your strength and finish him for good.

The idea of compulsion has infiltrated traditionally held belief to a very great degree. As a matter of fact, it is sometimes said that just as it is an act of kindness to force a sick person to take medication, similarly it is an act of mercy to force a person to enter the fold of Islam. Does the Holy Qur'an provide justification for such an idea? The Holy Qur'an states:

There should be no compulsion in religion (2:257)

Those who use the analogy of forcibly administering medication do not consider that medicine works in the body by a physical mechanism of cause-and-effect and will produce the desired effect even if administered forcibly. Islam and faith on the other hand, belong to the realm of the heart and it is essential for a person's heart and mind to be in accord. The heart and mind cannot be forcibly converted to any faith. Force is not required for the heart to accept faith. What is required for the acceptance of faith is the knowledge and realisation of the difference between guidance and misguidance. For this reason, in the same verse of the Holy Qur'an, Allah the Almighty, draws attention to this point:

Surely, right has become distinct from wrong (2:257)

That is to say, where is the need for compulsion now that the distinction between right and wrong is manifest?

(to be continued in the next issue - Ed)

The Evolution of Religious Teachings

By Dr. Latif Ahmad Qureshi

Introduction:

Charles Darwin's theory of the Evolution of the Species is famous and has generated considerable interest among scientists and the general public alike. The amazing fact is that evolution in the biological life has also been described in the Holy Qur'an more than fourteen centuries ago. This, however, is not the subject of this article. Rather I want to outline the development of the religious teachings as it has progressively evolved in the present human civilization that is about six thousand years old.

Religious guidance is based on Divine revelation. There is plenty of proof that all major religions of the world started in this way. Starting from the oldest Chinese, Indian, Zoroastrian, Judaism, Christianity and Islam, if we study these religions closely, we find that there is some link between all of them. The presence of a reformer such as Confucius, Krishna, Rama, Buddha, Zartasht, Moses, Jesus and Muhammad[saws] is always there. Initially the reformer who brings with him some teachings is always persecuted. Very few people believe in the message initially, but eventually the faith spreads. The initial message of the religion is often lost with the passage of time and completely distorted beyond all recognition. The good name of the original reformer, however, continues over the centuries. Some of them are even worshipped as deities. The examples of Jesus Christ, Krishna, Rama and Buddha are well known.

Every time this happens God sends another Messenger to correct the mistake and guide the people into the right path. The religious teachings are also progressively refined at the same time to keep pace with the development of the human mind.

So there is a cycle starting with the appearance of a reformer who brings a Divine message. He is persecuted because of his teachings initially, but eventually his views prevail and there is a great triumph. Over the passage of time following the appearance of the reformer the initial message is gradually corrupted, sometimes beyond all recognition. Then God sends another of His Messenger to correct this fault and spread the right guidance. The cycle then starts all over again.

This is the evolution of Religious teachings that I have tried to set out here very briefly.

Hadhrat Adam[as]

The first Prophet of God mentioned in the Holy Qur'an is Adam[as].

"And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth'" (*Al-Baqarah* 2:31)

And again: *"And We indeed created you and then We gave you shape, then said We to the angels, 'submit to Adam; and they all submitted. But Iblis did not" (Al-A'raf* 7:12).

The root of the word *'Adam'* in Arabic has two meanings i.e. the surface of earth and brown colour and gives us a clue as to his origin. It appears that the early cavemen who moved out of caves and started living on the surface of earth and developed a tan due to toiling in the light of the sun were the first generation of man. Their spiritual leader was Hadhrat Adam[as].

Hadhrat Adam[as] received his teachings through revelations and this is evident from the following verse of the Holy Qur'an.

"And He taught Adam all the names." (*Al-Baqarah* 2: 32)

These revelations created two groups of people:

1. Those who submitted to Hadhrat Adam[as] and followed his teachings and
2. Those who opposed him and continued to follow the original life style.

This is evident from the following verses of the Holy Qur'an:

"Call to mind when thy Lord said to the angels, 'I am about to create man from clay; And so when I have fashioned him in perfection, and have breathed into him of My Spirit, fall ye down in submission to him. So the angels submitted all of them together. But Iblis did not. He behaved proudly, and was of those who disbelieved. 'God said, 'O Iblis, what hindered thee from submitting to what I have created with My two hands? Is it that thou art too proud, or art thou really above obeying my command. He said, 'I am better than he. Thou hast created me of fire and him hast Thou created of clay." (*Sad* 38:72-77)

In these verses of the Holy Qur'an different creatures of God are described. One is referred to as being made of *clay* and the other as being made of *fire*. The words 'clay' and 'fire' are used to symbolize the differences in the character of the two types of creatures. Clay symbolizes humility, malleability and obedience to the commandment of God that were given to the first Prophet of the human race. Fire symbolizes arrogance, hot temper, revolt and rebellion against any organized pattern of life and the new teachings.

These early human beings who lived about six thousand years ago had a simple understanding of religion and were given a very simple religious agenda. It appears from the study of the Holy Qur'an that the following principles formed their early religion.

- The belief in the revelation from God and faith in Him
- A life style of living together on land in the form of groups

- Not wandering about without clothes and keeping their bodies covered (*Ta Ha* 20:122)
- Living peacefully in groups and helping each other in their collective and personal needs to share food, clothing, water and shelter (*Ta Ha* 20:119.121)
- Obeying the commands of their religious leader
- Some crimes such as murder being recognized as punishable (*Al-Ma'idah* 5:28-31)
- Marital relationship between the sexes being recognized (*Al-A'raf* 7:20)
- Avoidance of contact with the group that had rejected this form of life style (*Al-A'raf* 7:20)

This simple and very peaceful civilization continued for some time and four basic needs of the individuals in the group were fulfilled very satisfactorily. However, at some stage the two groups of people mentioned above, those who were living peacefully and those who were opposed to their life style, mingled. This caused enmity and discord between the groups and their peaceful life style perished. The following verse of the Holy Qur'an point to this:

"But Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said, "Go forth hence; some of you are enemies of others and for you there is an abode in the earth and a provision for a time." (Al-Baqarah 2:37)

The word 'Satan' in this verse symbolizes the mischievous and rebellious elements in that early civilization.

This initial set back was rectified by repentance and prayers (*Al-Baqarah* 2:38, *Al'Araf* 7: 24) on the part of Hadhrat Adam[as] and his followers. It appears from the study of the Holy Qur'an that all these groups then started to live together on earth outside the caves. A guiding principle was given to them through Hadhrat Adam[as] that God will continue to guide them in future by revelation. Those people who followed His guidance will have no fear about their future and no grief about the happenings of the past. This is mentioned in the following verse:

'We said, 'Go forth hence, all of you. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear nor shall they grieve.(Al-Baqarah 2:39)

Hadhrat Nuh[as] (Noah)

True to His promise the first law bearing Prophet was appointed by God in the person of Hadhrat Nuh[as] following Hadhrat Adam[as] and revealed His guidance to the people of the time through him. The ministry of Hadhrat Nuh[as] is mentioned at several places in the Holy Qur'an but the following verses describe it well.

"We sent Noah to his people and he said, 'O my people, worship Allah, you have no other god but Him. Indeed, I fear for you the punishment of the great day.' The chiefs of his people said, 'Surely, we see thee to be in manifest error.' He said, 'O my people, 'there is no error in me, but I am a Messenger from the Lord of the worlds; I deliver to you the messages of my Lord and give you sincere advice and I know from Allah what you do not know; Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you and that you may become righteous and that you may be shown mercy?' But they called him a liar, so We saved him and those with him in the Ark and We drowned those who rejected Our Signs. They were indeed a blind people. (Al-A'raf 7:60-65)

This is evident from these verses that paganism and idol worship was prevalent at that time. Hadhrat Nuh[as] came with the Divine revelation to guide them. He preached worship of One God and forbade idolatry. He also preached other good and charitable principles. The majority of his people, specially the chiefs, rejected his message and were drowned, but his followers escaped in the Ark that he built under Divine guidance. His children and followers, who escaped the great deluge, prospered and lived in the land. Hadhrat Nuh[as] was a law bearing prophet. The teachings that were revealed to him prevailed for nine hundred and fifty years (*Al-'Ankabut* 29:15). Other prophets followed him who continued to fulfill the same teachings. This is mentioned in the Holy Qur'an as follows:

"And Noah, indeed, did cry unto Us, and how excellent Answerer of prayers are We! And We saved him and his family from the great distress; And We made his offspring the only survivors. And We left for him a good name among the later generations. Peace be upon Noah among the peoples! Thus, indeed, do We reward those who do good. He was, surely, one of Our believing servants. Then We drowned the others.

And, verily, of his party was Abraham; When he came to his Lord with a pure heart; (Al-Saffat 37:76-85)

Hadhrat Ibrahim[as] (Abraham)

Idol worship again became prevalent in the land (*Al-Saffat* 37:86). God, therefore, appointed another messenger for the guidance of the people. Hadhrat Ibrahim[as] came to remind them that idolatry is wrong and that they should worship the One and only Allah, the Lord of the worlds (*Al-Saffat* 37:87-88). As usual the people of his time did not believe in his message and persecuted him. So much so that they even put him in fire. They, however, could not harm him and he continued to prosper and had children that included Hadhrat Ismael[as] (Ishmael) and Hadhrat Ishaque[as] (Isaac). Both of his sons were Prophets of God.

Hadhrat Ibrahim[as] left his son Hadhrat Ismael[as] in the barren valley of Mecca where he continued to live, preach to the people, have a family and rebuild the ancient House of Worship with the help of his father Hadhrat Ibrahim[as]. His children who lived mainly around the valley of Mecca around the *Bail-ullah* and are called Bani Ismael.

"And call to mind when Abraham said, 'My Lord, make this city a city of peace, and preserve me and my children from worshipping idols,

'My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me Thou art, surely, Most Forgiving Merciful,

Our Lord, I have settled some of my progeny in an uncultivable valley near Thy Sacred House - our Lord - that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits that they may be thankful,

'Our Lord, certainly Thou knowest what we keep secret and what we make known. And nothing whatever is hidden from Allah, whether in the earth or in the heaven,

'All praise belongs to Allah who has given me, despite my old age, Ishmael and Isaac. Surely, my Lord is the Hearer of Prayer." (Ibrahim 14:36-40)

The other son Hadhrat Ishaque[as] lived with his father and also had children that included Hadhrat Yaqoob[as] (Jacob). Hadhrat Yaqoob[as] who is also called Israel had many children including Hadhrat Yusuf[as] (Joseph). They prospered greatly and are called Bani Israel and there were many prophets and pious people among them.

"And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good.

And We guided Zachariah and John and Jesus and Elias; each one of them was of the righteous. And We also guided Ishmael and Elisha and Jonah and Lot! And each one of them did We exalt above the people. And We exalted some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path. (Al-An'am 6:85-88)

Some of them migrated to Egypt and became the slaves of the Pharaohs.

<u>Hadhrat Moosa[as] (Moses)</u>

The Pharaohs of Egypt treated the children of Israel very badly. Their story is mentioned in the Qur'an and described in great details at several places just to quote a few. (*Al-Baqarah* 2:41-62; *Al-Nisa* 4:154-159; *Al-Maidah* 5:19-27; *Al-A'raf* 7:104-156; *Yunus* 10:76-94).

God appointed Hadhrat Moosa[as] to relieve the Bani-Israel from this slavery and give them a fresh code of law. Hadhrat Moosa[as] was another law bearing prophet from God and brought this new code of conduct and law from Him for the Children of Israel.

"And God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousand of them that love me, and keep my commandments. Thou shalt not take the name of thy Lord thy God in vain. Remember the Sabbath day, to keep it holy. (*Exodus* 20:1-8)

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God given thee.

Thou shalt not kill. Thou shalt not commit adultery.

Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant nor his maidservant, nor his ox nor his ass nor anything that is thy neighbour's (*Exodus* 20:12-17).

References to the teachings of Hazrat Moosa[as] are mentioned at many places in the Holy Qur'an, but the following verse is a good example.

"Surely, We send down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and the learned in the Law, because they were required to preserve the Book of Allah and because they were guardians over it. Therefore fear not men but fear Me; and barter not My signs for a paltry price. And whoso judges not by that which Allah has sent down, these it is who are the disbelievers." (*Al-Ma'idah* 5:45)

These religious teachings were in greater details than those given to the earlier prophets. Basically the worship of One God was the central idea. The day of Sabbath was specifically set for this purpose. Idolatry in every form was totally forbidden. The rights of individuals were recognized particularly those of parents and neighbours. Crimes like murder, adultery, theft and giving of false witness were prohibited.

This teaching, however, was not universal. It was only for the children of Israel to fulfill their needs of the time. It is mentioned in the Bible that further prophets will come to eventually perfect the religious teachings. There will also be false prophets, but such persons will not prosper. The following verses are worth looking at.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (*Deuteronomy* 18:15).

This verse refers to Hadhrat Isa[as] (Jesus son of Mary) who was a prophet for the guidance of Children of Israel and we will discuss his ministry further in this article.

"I will raise them up a Prophet from among their brethren, like unto thee, ***and will put my words in his mouth;*** *and he shall speak unto them all that I shall command him.*

And it shall come to pass, that whosoever will not hearken unto my words which ***he shall speak in my name,*** *I will require it of him."* (*Deuteronomy* 18:18-19).

These verses refer to Hadhrat Muhammad[saws]. He was another law bearing prophet like Hadhrat Moosa[as] (Moses). He appeared from amongst the Children of Hadhrat Ismael[as] (Ishmael) who are the brothers (cousins) of the Children of Israel. He brought a new book – the Holy Qur'an which is well described in these verses as the revealed word of God (*put my words in his mouth)* , and every chapter of which starts with the opening verse "In the name of Allah, the Gracious, the Merciful"*(my words which he shall speak in my name).*

The detailed discussion about his book and his ministry is discussed in greater detail later.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak or that shall speak in the name of other gods, even that prophet shall die."(*Deuteronomy* 18:20)

This verse deals with any person claiming to be a prophet falsely.

Hadhrat Moosa[as] therefore, brought a very good new law for the Children of Israel and also guided them about events to come later in their national life.

Hadhrat Isa bin Maryam[as] (Jesus son of Mary)

Thirteen centuries after the appearance of Hadhrat Moosa[as] the Children of Israel again were in grave trouble. They had stopped following their Divine teaching and had become adulterous and wicked as is evident from the following two quotations.

'Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower and let it out to husbandman, and went into a far country.

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one and killed another and stoned another. Again, he sent other servants more than the first and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance."(*Matthew* 21:33-38)

In this famous parable Hadhrat Isa[as] is describing the spiritual condition of the Children of Israel at the time of his appearance. At another place in the Gospel he calls these people who rejected him and tried to kill him as an evil and adulterous generation.

"Then certain of the scribes and the Phar'-i-sees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An ***evil and adulterous generation*** *seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas"* (*Matthew* 12:38-39).

Hadhrat Isa[as] was a prophet who followed the Mosaic Law and was appointed only for the guidance of the Children of Israel. His message was not universal. This is evident from the following quotations from the New Testament.

"I am not sent but unto the lost sheep of the House of Israel" (*Matthew* 15:24)

"It is not meet to take the children's bread, and cast it to dogs." (*Matthew* 15:26)

He also taught his disciples to do likewise and gave them the following message:

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the House of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (*Matthew* 10:5-7).

His message was that he had come to fulfill the Mosaic Law and not to alter it. It was also not yet complete as is evident from the following quotation.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." (*John* 16:12-13)

This was indeed an admission by Hadhrat Isa[as] that further guidance to perfect the Law (*guide you into all truth*) will come through another messenger of God named here as *'the Spirit of truth'* or *Siddique* in Arabic. His characteristics are described as "*for he shall not speak of himself; but whatsoever he shall hear, that shall he speak;"* These are the same as described by Hadhrat Moosa[as] and quoted earlier in this text: *"I will raise them up a Prophet from among their brethren, like unto thee,* ***and will put my words in his mouth;"***

Acknowledgement:

Ser-e-Roohani (Urdu) the series of lectures by Hadhrat Khalifatul Masih the Second, inspired this article. May Allah bless him and elevate his stature in Heaven Ameen.

References:

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[To be concluded in the next issue - Ed]

Majlis Ansarullah UK Annual Ijtema 2007

By Waleed Ahmad

Introduction

Majlis Ansarullah UK held its Shura (17th) and Ijtema (25th) on Friday 26th, Saturday 27th and Sunday 28th October 2007 at Bait-ul-Futuh. It was attended by 1,230 Ansar and 285 guests.

Shura

Proceedings began on Friday morning at 9.30 a.m. with the Shura. Proposals on Talim-ul-Quran, Tabligh and Finance were discussed. The election for the Sadar/Naib Sadar Safe-Daum also took place. With the current Sadar Chaudhry Waseem Ahmad Sahib completing his three terms, the election of a new Sadar had to be undertaken. In this respect Huzur graciously approved the election of Mr Waleed Ahmad as Sadar and Dr Mansoor Saqi Sahib as Naib Sadar Safe-Daum for the next two years.

Inauguration

In accordance with Huzur's instructions, Ameer Sahib UK inaugurated the Ijtema on Friday evening with flag hoisting and an inaugural address. This was followed by two addresses. The first was on Seerat un Nabi by Maulana Mubarak Basra Sahib in Urdu and the second a speech in English by Maulana Muhammad Akram Sahib on Zikr-e-Habib.

Competitions

In a packed programme that followed over the next two days members engaged in academic and sports competitions. These included Tilawat-e-Quran, Nazm, Extempore Speech, Prepared Speech, Paigham Risani, 100 m race, tug of war, football and volleyball.

There was a high standard of competition observed in the academic events that took place. As had been agreed beforehand, all Regions submitted up to 3 competitors for each individual event and up to one team for Paigham Risani and Quiz. The Tilawat-e-Quran, Nazm and Extempore Speech competitions took place on Saturday morning with the Question Paper and Paigham Risani being held on the same day in the afternoon. The prepared speech competition and Quiz was held on Sunday morning.

The Sports competitions started at noon on Saturday. Over the next two and a half hours a total of 26 matches in football and volleyball were played. All competed in good spirits.

The football final was a fiercely contested match between Middlesex and Bait-ul-Futuh with Middlesex ultimately coming out on top 3-2 following a penalty shoot out. Bait-ul-Futuh got their revenge in the volley ball beating their co-finalists from Middlesex 15-9.

Bait-ul-Futuh featured again in the tug of war final against their arch rivals from London. The team from London proved too strong and secured a deserved victory.

Tarbiyyat Forum

As is traditional with Ansarullah Ijtemas a strong tarbiyyati element ran throughout the programme. This was illustrated through the inclusion of forums on Tabligh and Tarbiyyat. Both were held on Saturday afternoon.

At the tarbiyyat forum chaired by Maulana Nasim Ahmad Bajwa, Qaid Tarbiyyat Dr.Ch. Ijaz Ur Rehman, introduced the purpose of the session, its relevance to Tarbiyyat Programmes of Majlis Ansarullah and introduced the speakers.

Ch. Ibrahim Sahib, Additional Qaid Amoomi spoke on model role of followers of Prophets. His speech was illustrated with examples from followers of Hadhrat Moosa (peace be upon him) and The Holy Prophet (peace and blessings of Allah be upon him). He linked these to the examples of followers of the Promised Messiah (peace be upon him) and then to the institution of Wassiyat in the end. During the portion of his speech in which he was talking about Wassiyat, regional collated updated figures for Ansar Moosis were projected on the screen and immediately following his speech these were referred to by the Qaid Tarbiyyat. Ansar in general and office bearers in particular were encouraged to join the blessed scheme before Jalsa Salana 2008 in accordance with the wishes of Hadhrat Khalifatul Masih V.

Maulana Zaheer Khan Sahib was the second speaker and made an inspiring and thought provoking speech on the Importance of Salaat. He focused on its benefits not only to ourselves but its relevance to the upbringing of our future generations and linking it with the future of our Jama'at. He gave examples of the Holy Prophet (pboh) and his Companions and stressed the need for repeatedly reminding ourselves. In the end he linked this to collect

quarterly Salaat reports by Majlis Ansarullah, its background and the need to do so as expressed by Huzur. During this part of the speech, collated information of the Second Tarbiyyat week Salaat Reports, region-wise were displayed on the screen. A brief reminder about the upcoming Third Tarbiyyat week was given by Qaid Tarbiyyat immediately following Zaheer Sahib's speech with a very brief explanation of the displayed data.

Chairman of the session Maulana Nasim Ahmad Bajwa Sahib then spoke on various aspects of the work of Ansar particularly to behave as role models and remember our responsibilities for tarbiyyat of our families. This was followed by a Power Point presentation by Dr Amjad Sahib, Muavin Sadr, about interactive Internet Quran Class taking the audience step by step through the procedure required, on screen.

Tabligh Seminar

Immediately after this the Tabligh seminar was convened in the Mosque. This was chaired by Maulana Ataul Mujeeb Rashed. Following a recitation from the Holy Qur'an, three speeches were delivered.

The first was entitled *"Inspiring incidents related to Tabligh in the life of Hadhrat Maulana Jalal Ud Din Shams (may Allah be pleased with him)"* and presented by Maulana Munir Ud Din Shams. The speaker related various anecdotes and sacrifices including of how his father was sent abroad after 3 years of his marriage and did not return until 11 years afterwards. Hadhrat Shams Sahib, it was related, had the honour of laying the foundation stone of the Ahmadiyya Mission in Kebabeer (Israel) and was awarded the title of "Khalid-e-Ahmadiyyat" due to his memorable services and selfless sacrifices.

The second speech was similarly entitled *"Inspiring incidents related to Tabligh in the life of Hadhrat Abdur Rehman Mehr Singh"* and delivered by his grandson, Dr. Sardar Hameed. The speaker stated that his grand father belonged to Sikhism. He accepted Ahmadiyyat as a result of a vision while he was in his teens. He was greatly tortured by his relatives but he remained steadfast. His life was full of sacrifices. He had a strong relationship with Allah Almighty. He saw many true dreams including some foretelling the future which he related to non Ahmadi opponents.

Next Qaid Tabligh Mr Sheikh Rafiq Ahmad Tahir spoke on the *"Methods of preaching"*. This speech was based on quotations from the sermons of Hadhrat Khalifatul Masih V. The speech was followed with a presentation by Liverpool Zaeem, Dr Shamsud Din. He explained how he collected £1,000 for the charity walk and how through these efforts the Jama'at was introduced to so many people. 3 local news papers published his efforts.

Imam Sahib then made his concluding address in which he advised that we should follow the examples of the Companions of the Promised Messiah which were mentioned that day.

Cheque Presentation Dinner

One of the highlights of the Ijtema was the cheque presentation dinner. This took place on Saturday evening and was attended by several dignitaries from London and Alton as well as representatives of various charities. Proceedings began with a recitation from the Holy Qur'an and was followed with a brief welcome by Sadar Sahib Ansarullah.

Mr Wailed Ahmad, Chairman Charity Walk 2007, next presented a report of the Walk that had taken place back in June after which the monies raised were distributed. Representatives of each beneficiary were called in turn and given their respective cheques by Ameer Sahib UK. In total £121,500 was distributed to 19 beneficiaries. The largest cheque of £19,000 was awarded to Age Concern England while Humanity First received cheques of £8,500 for each of its 5 projects that had been sponsored by the walk. Charities sponsored by the Mayor of Alton of Cancer Research UK and Advicezone were given a total of £9,000.

Attending the session was Baroness Emma Nicholson of Winterbourne MEP who spoke warmly of the Jama'at, its sacrifices and achievements. The Mayor of Merton Cllr John Dehaney gave the vote of thanks before Ameer Sahib addressed the audience speaking on the role of religion in society.

Dinner followed and the day's proceedings came to a close for Sunday morning.

Khilafat Seminar

This was given to Extempore Speech and quiz competitions. The main tarbiyyati session was devoted to Blessings of Khilafat. This was particularly enjoyed by the participants. It included inspirational speeches by Maulana Laeeq Tahir, Maulana Ikhlaq Anjum, Maulana Munawar Khursheed and Maulana Mirza Naseer Sahib. They charted

through the lives of the 5 khulafa of Ahmadiyyat speaking on the nature of Khilafat, the split of the Lahori group, the trials and tribulations of persecution and the accompanying successes achieved through the bounty of Khilafat. Mention was also made of the need to remain loyal to this institution and the current programmes of Salat and Talim-ul-Quran given by Hadhrat Khalifa-tul-Masih V.

Final Session

The final session was presided by Ameer Sahib UK. After a recitation from the Holy Qur'an, Sadr Sahib spoke on the sacrifices expected of Ansar. In particular he emphasised our need to respond positively to Huzur's wish for Ansarullah to contribute further for the Hartlepool Mosque. Sadr Sahib then went on to give a brief report of the Ijtema. Prizes were distributed next after which Ameer Sahib delivered his address. The Ijtema was brought to a close with a silent prayer by Ameer Sahib UK at 5.00 p.m.

Donations to Charities

Charity	Amount
Age Concern England	£ 17,000
Age Concern Hampshire	£ 5,000
Alton Community Centre	£ 5,000
Alton Mayor's Charities	£ 9,000
Alzheimer's Society	£ 3,000
Help the Aged, England	£ 2,000
Help the Aged, Wales	£ 2,000
Homestart	£ 5,000
Humanity First:	
- Feed a Family	£ 8,500
- Gift of Sight	£ 8,500
- High School Gambia	£ 8,500
- Learn a Skill	£ 8,500
- Water for Life	£ 8,500
Kingsley Centre	£ 5,000
NCH	£ 11,000
Phyllis Tuckwell Hospice	£ 5,000
Royal County Surrey Hospital	£ 5,000
Streathkelvin Talking Newspaper	£ 2,000
Woodlands Trust	£ 3,000
Total	**£ 121,500**

Competitions Results

	Tilawat		**Nazam**
1st	Abdul Hay Idrees	1st	Mansoor Ahmad Ch
2nd	Mohammad Sohail	2nd	Adbul Basit
3rd	Kaleem Ullah Amini	3rd	Ch. Zafrullah Ahmadi
	Extempore Speech		**Paigham Rasani**
1st	Dr Nafees Hameed	1st	Islamabad
2nd	Mr Sami Umar	2nd	North East
3rd	Dr Zahid Khan	3rd	East
	Prepared Speech		**Academic Competitions Regions**
1st	Dr Nafees Hameed	1st	Islamabad Region
2nd	Sami Umar	2nd	London Region
3rd	Mahmood Malik	3rd	Midlands Region
	Football		**Volleyball**
1st	Middlesex	1st	Baitul Futuh
2nd	Baitul Futuh	2nd	Middlesex
	Tug-of-War		**Shot Putt - Safe Awal**
1st	London	1st	Nasir Khan
2nd	Baitul Futuh	2nd	Zia Ullah Qureshi
		3rd	Arshad Khan
	Shot Putt - Safe Daum		**100 Metres Run - Safe Awal**
1st	Basit Khan	1st	Arshad Khan
2nd	Qaisar Iqbal Hashmi	2nd	Mian Maqsood Mannan
3rd	Adbul Rasheed Witol	3rd	Iftikhar Butt
	100 Metres Run - Safe Daum		**50 Metres Run (for the 70+)**
1st	Mahmood Baig Mirza	1st	Rana Atta Ullah Sahib
2nd	Abdul Rasheed Witol	2nd	Marghoob Ahmad Dehlawi
3rd	Mubashar Ahmad Dogar		

MAJLIS ANSARULLAH ANNOUNCEMENT

As the tenure of the President Ansarullah UK was coming to an end, an election of the office bearers was held during the Ijtema 2007. The following candidates were elected by Majlis Shura:

1. **Mr. Waleed Ahmad** as President Ansarullah UK.
2. **Dr. Mansoor Saqi** as Vice President Safe-Doem.

Hadhrat Khalifatul Masih V (ABA) has graciously approved their appointment. They will hold the office for two years from January 1st 2008 - 31st December 2009. May Allah bless their appointment and enable them to serve the cause in the best manner.

Ch. Waseem Ahmad (Sadar Ansarullah UK).

The Promised Messiah says:

He who is not regular in performing the five daily Prayer services, he who is not constant in Prayer and does not remember God with humility, he who does not discard the company of an evil one who influences him towards vice, he who does not honour his parents and does not obey them in all matters that are not contrary to the Qur'an and is careless in serving Him diligently, is not of my Community. He who does not treat his wife and her relatives with gentleness and benevolence and he who refrains from doing even the least good to his neighbour is not of my Community.

(Kashti Nuh, p. 26)